

# The Columbian Star.

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## The Columbian Star.

A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

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## Communication.

For the Columbian Star.

BENEVOLENCE.

We often discover a singular disagreement between the professions and actions of men. Very few, especially in religion, live up to their acknowledged principles. It is very for one to talk of the pleasure he takes in prayer, the celebration of God's praises, and the hearing of the word; but we see him negligent of these duties, and we have good evidence that he is not sincere in that he affirms. A wicked man is sometimes capable of talking very rationally on some things, and of giving salutary advice; yet, by continuing in his evil courses, he makes it manifest that he is not a lover of righteousness. When we hear persons expressing a deep concern, that the blessings of salvation may be shared by others, and, at the same time, observe them to be inattentive to every measure adapted to promote its great purpose, we infer that their hearts are not duly impressed with the subject. That benevolence is of a very torpid nature which does not impel to action. It is like that of those who say to the naked and destitute of daily food, depart in peace, ye be warmed, and be ye filled, yet "give me not those things which are needful to ye body."

There is danger of falling into the extreme of making a kind of parade in doing good. Acts of benevolence may be displayed in their appearance and extensive in their operations, yet originated by no becoming motive. Under this class, we may denominate those deeds of benevolence, which are performed without reference to the good of the soul. That sympathy which reaches no farther than to the animal feelings, may exert a powerful influence in rousing the attention to the distresses of others, but those who are interested for the spiritual welfare of mankind, regard the body, as inferior to the soul as the affairs of time are to those of eternity. Extreme caution is requisite on the part of Christians, lest they join in aiding benevolent designs merely because it is fashionable, and that they may be seen of men. Unless their hearts are affected, all that they may do is but an outward show.

We may conclude that the combination of an earnest desire for the happiness of the soul, and of constant labour for the advancement of this object, is only entitled to the appellation of benevolence. From such a union of sentiment and practice we may anticipate the most pleasing results. A correspondence of this kind is observable in all those who have essentially improved the condition of the human family. The zeal of Howard, whom some would fain believe to have been actuated by principles irrespective of the Gospel, was animated by love to souls. If we look into his private character, we behold the Christian in his true dignity, breathing after holiness, while extending his hand for the relief of the captives. The heart's desire and prayer of Paul for Israel, was, that they might be saved; and who was more abundant in labours for their spiritual good? In like manner those who have been most active, and endured hardships as good soldiers of Christ, have been richly supplied with sanctifying grace. That zeal which is according to knowledge is the effervescence of love; by love are we "prepared unto every good work."

"Be ye steadfast, unmovable, always abounding in the work of the Lord," is the exhortation of an inspired Apostle. That the Christian should be constant in the service of the Redeemer, is an essential qualification. The pleasure derived from contributing to the spiritual prosperity of others is durable in its nature. It will not only cause men to embrace the opportunities of doing good which are presented to them unsought, but will also urge them to explore those fields of benevolent exertion which have never before been traversed. Projects which are adopted for the diffusion of happiness, and are soon suffered to fail, exhibit the appearance of having been started more from a desire of making an ostentatious display, than of effecting any permanent good. The movers of such schemes endure for a while, but when tribulation or persecution arises, they are offended. Not a few of this description seem to be ranked among the opposers of the plans for the universal extension of the Gospel, which have been set on foot of late years.

The attention of the Christian philanthropist will spontaneously be turned to that portion of mankind which holds out to view the most wretchedness. He undoubtedly will strive to be instrumental in benefiting the souls of those with whom he is intimately connected, and will not be unmindful of the facilities which are afforded him for doing good by local circumstances; but those regions of the moral waste which contain the greatest number of the distressed, exercise the most imperious claims upon his benevolent regards. Hence the pleasure which he enjoys in communicating happiness to others, is not confined by provincial limits. Can those who are adverse to attempts to impart spiritual blessings to the millions of miserable beings in foreign lands, justly assume the character of benevolent, as established on the broad basis of the Gospel? "The field is the world." In contemplating the properties of true benevolence, we are lead to entertain sentiments of it, the most interesting and grand; its design is the good of the immortal soul; its objects comprehend the whole family of man.

DION.

## Theological.

From Andrew Fuller's "Calvinistic and Socinian Systems Compared."

On the tendency of the different systems, to promote happiness, or cheerfulness of mind.

CHRISTIAN BRETHREN,

Nothing is more common with our opponents, than to represent the Calvinistic system as gloomy; as leading to melancholy and misery. Our ideas of God, of sin, and of future punishment, they say, must necessarily depress our minds. Dr. Priestley, as we have seen already, reckons Unitarians "more cheerful" than Trinitarians. Nor is this all. It has even been asserted that the tendency of our principles is to promote "moral turpitude, melancholy, and despair; and that the suicide practised among the middling and lower ranks, is frequently to be traced to this doctrine." This is certainly carrying matters to a great height. It might be worth while, however, for those who advance such things as these, to make good what they affirm, if they be able. Till that be done, candour itself must consider these bold assertions as the mere effusions of malignity and slander.

It is some consolation, however, that what is objected to us by Socinians, is objected to religion itself by Unbelievers. Lord Shaftsbury observes "there is a melancholy which accompanies all enthusiasm;" which, from his pen, is only another name for Christianity. To the same purpose Mr. Hume asserts, "there is a gloom and melancholy remarkable in all devout people." If these writers had formed a comparison between Deists and Atheists on the one side, and devout Christians on the other, they would have said of the former, as Dr. Priestley says of Unitarians, "they are more cheerful, and more happy."

It is granted, that the system we adopt, has nothing in it adapted to promote the happiness of those who persist in enmity against God, and in a rejection of our Lord Jesus Christ, as the only way of salvation. While men are at war with God, we do not know of any evangelical promise that is calculated to make them happy. This, perhaps, with some may be a considerable ground of objection to our views of things; but, then, such objection must equally stand against the Scriptures themselves; since the language to ungodly men is, "be ye afflicted, and mourn, and weep." All the prophets and ministers of the word were, in effect, commanded to say to the wicked, *IR SHALL BE ILL WITH HIM*. This, with us, is one considerable argument against the doctrine of "the final salvation of all men;" a doctrine more circulated of late, and generally embraced by Socinian writers. Supposing it were a truth, it must be of such a kind as is adapted to comfort mankind in sin. It is good news; but it is to the impenitent and unbelieving, even those who live and die such; which is a characteristic so singular, that I question if any thing can be found in the Bible to resemble it. If our views of things be adapted to encourage sinners to return to God by Jesus Christ; if they afford strong consolation to those who have fled for refuge to lay hold of the hope set before them; and if sobriety, righteousness, and godliness, here meet with the most powerful motives; this is all that the Scriptures themselves propose.

Our system, it is granted, is not adapted to promote that kind of cheerfulness and happiness, to which men in general are greatly addicted; namely, that which consists in self-deceit, and levity of spirit. There is a kind of cheerfulness like that of a tradesman, who avoids looking into his accounts lest they should disturb his peace, and render him unhappy. This, indeed, is the cheerfulness of a great part of mankind; who shun the light lest it should disturb their repose, and interrupt their present pursuits. They try to persuade themselves that they shall have peace, though they add drunkenness to thirst; and there are not wanting preachers who afford them assistance in the dangerous delusion. The doctrine of human depravity, or sinners being under the curse of the law; and of their exposure to everlasting punishment; are the doctrines supposed to lead us to melancholy; and we may fairly conclude, that the opposites to these doctrines are at the bottom of the cheerfulness of which our opponents boast. Instead of considering mankind as lost sinners, exposed to everlasting destruction; they love to represent them simply as creatures, as the children of God, and to suppose that, having

in general more virtue than vice, they have nothing to fear; or if, in a few instances, it be otherwise, still they have no reason to be afraid of endless punishment. These things, to be sure, make people cheerful; but it is with the cheerfulness of a wicked man. It is just as wicked men would have it. It is no wonder that persons of "no religion, and who lean to a life of dissipation, should be the first to embrace these principles." They are such as must needs suit them; especially if we add, what Dr. Priestley inculcates in his sermon on the death of Mr. Robinson, "that it is not necessary to dwell in our thoughts upon death and futurity, lest it should interrupt the business of life, and cause us to live in perpetual bondage." We hope it is no disparagement of the Calvinistic doctrine, that it disclaims the promoting of all such cheerfulness as this. That cheerfulness which is damped by thoughts of death and futurity, is, at best, mere natural joy. It has no virtue in it; nay, in many cases, it is positively vicious, and founded in self-deception. It is nothing better than the laughter of a fool. It may blaze awhile, in the bosoms of the dissipated and the secure; but, if the sinner be once awakened to just reflection, it will expire "like the crackling of thorns under a pot."

There is also a kind of happiness which some persons enjoy, in treating the most serious and important subjects with levity; making them the subjects of jest, and trying their skill in disputing upon them; which is frequently called pleasantry, good-nature, and the like. A cheerfulness of this kind in Oliver Cromwell is praised by Mr. Lindsey, and represented as an excellency "of which the gloomy bigot is utterly incapable." Pleasantry, on some occasions, and to a certain degree, is natural, and allowable; but if sporting with sacred things must go by that name, let me be called "a gloomy bigot," rather than indulge it.

Once more: It is allowed that the system we embrace, has a tendency on various occasions to promote sorrow of heart. Our notions of the evil of sin exceed those of our opponents. While they reject the doctrine of atonement by the cross of Christ, they have not that glass in which to discern its malignity, which others have. There are times in which we remember Calvary, and weep on account of that for which our Redeemer died. But so far are we from considering this as our infelicity, that for weeping in this manner once, we could wish to do so a thousand times. There is a pleasure in the very pains of godly sorrow, of which the light-minded speculatist is utterly incapable. The tears of her that wept, and washed her Saviour's feet, afforded abundantly greater satisfaction than the unfeeling calm of the Pharisee, who stood by making his ill-natured reflections upon her conduct.

If our views of things have no tendency to promote solid, holy, heavenly joy; joy that fits true Christians for the proper business of this world, and the blessedness of that which is to come; we will acknowledge it a presumption against them. If, on the other hand, they can be proved to possess such a tendency, and that in a much greater degree than the opposite scheme, it will be a considerable argument in their favour. Let us examine this matter a little closer.

The utmost happiness to which the Socinian scheme pretends, consists in calmness of mind, like that of a philosopher contemplating the works of creation. The friends of that scheme conceive of man, as a good kind of being, and suppose there is a greater proportion of virtue in the world than vice, and that things, upon the whole, are getting better still, and so tending to happiness. They suppose there is little or no breach between God and men; nothing but what may be made up by repentance, a repentance without much pain of mind, and without any atoning Saviour—that God being the benevolent father of his rational offspring, will not be strict to mark iniquity; and that, as his benevolence is infinite, all will be well at last; "As with the good, so with the sinner; with him that sweareth, as with him that feareth an oath," this makes them serene; and enables them to pursue the studies of philosophy, or the avocations of life, with composure. This appears to be the summit of their happiness; and must be so of all others, if they wish to escape their curse. For if any one pretends to happiness of a superior kind, they will reproach him as an enthusiast. A writer in the London Review, observes, concerning the late President Edwards; "From the account given of him, he appears to have been a very reputable, good, and pious man, according to his views and feelings in religious matters: which those of different sentiments, and cooler sensations, will not fail to consider as all wild ecstasy, rapture, and enthusiasm."

The tendency of any system to promote calmness, is nothing at all in its favour, any further than such calmness can be proved to be virtuous. But this must be determined by the situation in which we stand. We ought to be affected according to our situation. If, indeed, there be no breach between God and men; if all be right on our part as well as his, and just as it should be; then it becomes us to be calm and thankful; but, if it be otherwise, it becomes us to feel accordingly. If we have offended God, we ought to bewail our transgressions, and be sorry for our sin; and if the offence be great, we ought to be deeply affected with it. It would be thought very improper for a convict, a little before the time appointed for his execution, instead of cherishing proper reflections on the magnitude of his offence, and suing for the mercy of his offended sovereign, to be employed in speculating upon his benevolence till he has really

worked himself into a persuasion that no serious apprehensions



means, when I have preached to others, I myself should be a castaway." The latter part of this verse Doddridge renders, "lest after having served as an herald I should be disappointed; and says in a note, 'I thought it of importance to retain the primitive sense of these gymnastic expressions.' It is well known to those who are at all acquainted with the original, that the word *ἀγγέλος*, means to discharge the office of a herald, whose business it was to proclaim the conditions of the games, and display the prizes, to awaken the emulation and resolution of those who were to contend in them. But the apostle intimates, that there was this peculiar circumstance attending the Christian contest, that the person who proclaimed its laws and rewards to others, was also to engage himself; and that there would be a peculiar infamy and misery in his misbehaving. *ἀδελφός*, which we render *castaway*, signifies one who is disappointed by the judge of the games, but we not having fairly deserved the prize.

The rule which the apostle applies to himself, he extends in another passage to all the members of the Christian church; all without exception must lead a sober and penitential life; "those who strive for the mastery are temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible." Tertullian uses the same thought to encourage the martyrs. He makes a comparison from what the hopes of victory made the athlete endure. He repeats the severe and painful exercises they were obliged to undergo; the continual anguish and constraint in which they passed the best years of their lives; and the voluntary privation which they imposed on themselves, of all that was most affecting and grateful to their passions.

In order to attain the greater agility and dexterity, it was usual for those who intended to box in the games, to exercise their arms with the gauntlet on, when they had no antagonist near them, and this was called *οὐκισμός*, in which a man would of course beat the air. In the foot race, the runners, of whatever number they were, ranged themselves in a line, after having drawn lots for their places. While they waited the signal to start, they practised, by way of prelude, various motions to awaken their activity, and to keep their limbs pliable, and in a right temper. They kept themselves breathing by small leaps, and making little excursions, which were a kind of trial of their speed and agility; in such exercises, they might be said with great propriety to *run uncertainly*, towards no particular point, and with no direct or immediate view to the prize. Both these allusions occur in the declaration of the apostle: "I therefore so run, not as uncertainly; so fight I, not as one that beatech the air." He did not engage in his Christian course, as one doubtful in himself, whether in pursuing the path of duty, he should have the honour of being crowned at last or not; as they are, who know that one only receives the prize; nor did he exercise himself unto godliness, like boxers or wrestlers, who sometimes fight in jest, or merely to prepare for the combat, or to display their strength and agility, while they had no resistance to encounter, no enemy to subdue, no reward to merit; but he pressed on, fully persuaded, that by the grace of God, he should obtain an incorruptible crown from the hands of his Redeemer.

The athlete took care to disencumber their bodies of every article of clothing, which could in any manner hinder or incommode them. The pugilists at first used a belt, with an apron or scarf fastened to it, for their more decent appearance in the combats; but one of the combatants happening to lose the victory, by this covering's falling off, modesty was in future sacrificed to convenience, and the apron was laid aside. In the foot race they were anxious to carry as little weight as possible; and uniformly stripped themselves of all such clothes, as, by their weight, length, or otherwise, might entangle or retard them in the course. The Christian, also, must "lay aside every weight, and the sin which doth so easily beset" him; in the exercise of faith and self-denial, he must "cast off the works of darkness," lay aside all malice and guile, hypocrisies, and envyings, and evil speakings, inordinate affections, and worldly cares, and whatever else might obstruct his holy profession, damp his spirits, and hinder his progress in the paths of righteousness.

The exercise of boxing, was sometimes performed by combatants, having in their hands balls of stone or lead. At first their hands and arms were naked and unguarded, but afterwards surrounded with thongs of leather, called *cestus*, which were used both as defensive arms, and to annoy the enemy, being filled with plummets of lead and iron, to add force to the blows.

Besides protecting their hands with the *cestus* or glove, they covered their heads with a sort of leather cap, to defend their temples and ears, which were most exposed to blows, and to deaden their violence.

How fiercely soever the combatants fought, the length of the contest frequently reduced them to the necessity of making a pause; the battle was suspended for some minutes, which were employed in recovering their fatigue, and rubbing off the sweat in which they were bathed, after which they renewed the fight, till one of the combatants, by dropping his arms or swooning away, yielded the victory.

This was one of the rudest and most dangerous of the gymnastic combats; because the antagonists ran the hazard, either of being disabled, or losing their lives. They sometimes fell down dead, or dying upon the sand; or they quitted the fight with a countenance so disfigured, that it was not easy to know themselves; carrying away with them the sad marks of their vigorous resistance, as bruises and contusions in the face, the loss of an eye, their teeth knocked out, their jaws broken, or some more considerable fracture.

It is to this rude and dangerous exercise, the apostle refers in his reasoning with the Hebrew converts: "Ye have not yet resisted unto blood, striving against sin." The contest in which they were engaged with their adversaries, had been severe and of long continuance; they had sustained no small loss of liberty and property, which they cheerfully resigned for the sake of Christ, in hope of a better inheritance in heaven; they were in danger of becoming weary and faint in their minds, from the length of the contest; but though their antagonists had often tried to defeat and foil them, they had not been permitted to shed their blood, or

take away their lives, as they did to many of the saints in preceding ages. The combatant in the public games, who gave up the contest before he had lost a drop of his blood, merely because he had received a few contusions, or had been roughly handled by his opponent, would have been infamously branded with infamy. Not less shameful, and infinitely more dangerous, it would have been for any of these Hebrews to flinch from their duty, or desist from their Christian course, on account of the slighter difficulties and losses they had met with in striving against sin.

[To be Continued.]

## Religious.

### THE UNITED STATES A FIELD FOR THE CIRCULATION OF RELIGIOUS TRACTS.

Under this head, Mr. Hallock, the intelligent and indefatigable Agent of the American Tract Society has published, in the Boston Recorder, the following remarks:

In comparing our country with other civilized countries, we observe some striking characteristics.—Our community is a *reading community*; our citizens have learned to read; and they feel the spirit of independence, and claim the privilege of examining every subject for themselves.—Our country is *new*, and the inhabitants are not well provided with religious teachers and religious books.—Our country is now in its *childhood*, and should be "trained up in the way it should go," that in riper years it may enjoy the blessings flowing from early instruction.—In our country the *people rule*, and it is important to every man that his *rules* should be enlightened and truly good.

But though these are marks which characterize every member of our free and rising Republic; and bonds of union and of interest embracing all, which we trust will never be broken; there appears in the moral condition of different parts of our country, a great diversity. To this diversity a full exhibition of our subject requires us to advert; and we prefer to pursue a method in which we shall not be exposed to the invidiousness, or error, that frequently attends a comparison of the condition and advantages of the great local divisions. We mention,

1. *The large city.* And here it will be unnecessary to count up the number of ministers or churches to show how many souls remain destitute of the Gospel. He who knows the *wide extremes* of virtue and vice, knowledge and ignorance, riches and poverty, happiness and misery, which exist in every large city, needs no aid of arithmetic to show him, that vast multitudes, whether themselves sensible of it, or not, stand in perishing need of religious instruction. Now let a man of the most enlightened mind, and of benevolence kindred to that which impelled Howard into every dungeon of the wretched, and urged Buchanan to the very seat of idolatry, undertake to effect in one of our large cities, the greatest sum of good in his power by means of religious tracts. We may suppose him to take an elevation that overlooks the whole busy and bustling scene; and overwhelmed with the contemplation of so many immortal beings speeding their way to another world, to inquire, who of all these may be led by a religious tract to "pause, and think, 'Am I a Christian?'"

It occurs to him at once, that about one-sixth part of all the inhabitants are in *childhood*; and if strangers to the truths contained in religious tracts, they can be neither happy themselves nor useful to others. If their parents are well informed and pious, they will feel the importance of the subject, and encourage their children to read. If the parents have learning without religion, there is the more need their children should be instructed. If the parents are poor, and ignorant, and wicked, the wants of their children are still greater. What Christian can be at ease, while he knows that in a large city, in this land of light and wealth, and privileges, the children of *one family* have no religious instruction—not even a religious tract, to tell them of a Saviour. The contemplation of the benefits which might result to *children*, in one large city, by the circulation of tracts, is enough to animate the truly benevolent man to the noblest efforts.

But the watchman looks farther. He contemplates the *parents* of these children. He marks the abodes of idleness, intemperance, and vice, in its most odious forms; and although he almost despairs of reformation, yet he reflects that the pungent tract, read in retirement, where the wretched individual holds intercourse with none but God and his own conscience, is one of the most hopeful instruments, through the Divine blessing, of bringing him to repentance. He marks here, an Hospital, an Almshouse, or a house of Industry—and many within them have leisure to read, if they had books; and from their condition are disposed to serious reflection. He observes the places where justice is dispensed by the civil magistrate, and where a crowd of litigants is perpetually assembling. He notices the prisons, where multitudes of the wretched are confined for debt or crime. And after fixing his eye upon many a spot on land, where his benevolence would lead him on the errand proposed, he sees a harbour full of shipping, in which are multitudes who never heard a sermon or a prayer. He remembers too, that a sailor is not, when at sea, altogether that thoughtless being which he is in port. He has many serious hours in those long months, in which, while exposed to the dangers of the ocean, he earned the money he now spends in as many days. And sailors are *grateful* for tracts. A gentleman, under the patronage of the Religious Tract Society of London, he remembered, in one year distributed tracts into more than eleven hundred ships, and in only three instances were they refused; in not more than ten received with coolness. Why have not American Christians looked at this subject? Do sailors love the truths contained in the tract, less in America than in Great Britain? Or is British zeal in the service of Christ, more ardent and more operative than ours? It has more than once been said by sea captains, to the Committee of the American Tract Society, "Why do you not circulate tracts among seamen? When we visit England, they bring us tracts. Why do you not give tracts to seamen here, as well as there?"

Shall the watchman descend from his tower, feeling that there is nothing to be done in the large city? Or will he not rather resolve, that if one spark of benevolence yet lives in the hearts of the friends of Christ, he will kindle it into a flame, till it throws its light into every dark abode of vice, and poverty, and misery; illuminates every cell, and every dungeon, and points the poor sailor, when the wave shall have swallowed him up, to an everlasting day. But let us contemplate,

2. *The town enjoying the preached Gospel, and the means of grace.*—"Oh, we have had all the tracts here," says one, "we once had a Tract Society, and our minister is always distributing tracts." Yet the writer does not hesitate to affirm, that in the most favoured town in the United States, to one half of the inhabitants, religious tracts are almost unknown. They scarcely distinguish one of the publications of the American Tract Society from any other publication, either of a moral or immoral tendency. Let him who doubts this investigate the subject, and see if it is not really so. The fact is, multitudes of immortal beings are overlooked by the benevolent. Some dwell in obscurity; the condition of others is considered hopeless; and it is a human frailty to suppose all others familiar with whatever we happen to know ourselves. Let the benevolent man in the most favoured town, look around him, and he will see great numbers who are ignorant, great numbers who have not religious instruction. Let him look into the moral condition of the labourers in any considerable establishment for manufactures or mechanical arts; and unless they enjoy very special privileges, he will probably find a need of religious instruction, of which he was not well aware. All this and more is true of

3. *The towns which have not the preaching of the Gospel, of which the number in the United States is very great.* Ministers for most of these towns, there are none; and the visits of missionaries are short, and often very unfrequent. But every such town, almost without exception, contains some *decided friend of religion*; and what can he do with so much effect, as to fill the town with religious tracts? He cannot preach, for he is not a minister; but he has all the talents and qualifications requisite to circulate religious tracts, and with the aid of friends, and those who would purchase for themselves, he will obtain the requisite means; or if this be in any case impracticable, let him make known his wants to the Tract Society, and receive a supply. The missionary preaches a single Sabbath, goes away, and is too soon forgotten. Tracts, if distributed, would stay by, and be read, by one and another, till worn out. And the expense of one week of missionary labour, would procure seven hundred tracts, putting two or three of them into every family of a parish very respectable in numbers. Why shall I not mention

4. *The plantation occupied by slaves?* For in the United States are a million and a half of bondmen, whose spirits, by the agreement of all, will exist as long as the spirits of freemen. Let the master and the mistress say, "My slaves shall have religious instruction;" and there is perhaps no way, the reading of the Bible excepted, in which they can impart it so free of every thing extraneous, as by making them familiar with religious tracts. Many a tract would gain access to the heart of the slave, however ignorant; for "Christ, and him crucified," though a subject which "angels desire to look into," is also intelligible to the weakest mind.

From the London Baptist Magazine.

SCOTT'S COMMENTARY.

The excellent Commentary of the late Rev. T. Scott, (ed. 1808) contains, in the Old Testament, according to his divisions, 1451 sections of practical observation; add to this 40 for the preface and the introductions to the 39 books, and the whole will be 1491. By reading 6 of these divisions daily, the whole will be perused in 248 days; i. e. by September 6th, and a few sections over.

The New Testament contains 774 sections of practical observations; add to this the introduction to the New Testament, and those to the 27 books of the same, and the whole will be 802 sections, which if begun on the 7th of September, may be read through, at 7 per day, and the last two or three days of the year will be vacant. Thus may the whole of this laborious work, so full of rich devotional theology, be perused in less than one year.

Sections.  
1491 Old Testament.  
802 New Testament.  
2293  
Sec. Days. Sec.  
6) 1491 (248 3 remainder.  
7) 802 (114 4 remainder.  
362  
From Jan. 1, to Sept. 5, --- 243 days.  
--- Sept. 6, to Dec. 31, --- 117 days.  
365

P. S. If the reader pause at the end of Mark's gospel, and begin Luke Oct. 1st, he will find the above work reach exactly to the 31st of Dec. with only three sections for the closing day of the year.

I can testify, with gratitude to God for the sweet fruits of the revered author's labour, that reading the sacred Scripture with the comment daily, on the above plan, is the most delightfully profitable exercise I ever engaged in. The connexion and beauty of Divine truth, with the excellent remarks of the commentator, and the unequalled practical observations on every part, render the Bible daily more and more lovely in my eyes; May your readers try this plan, and I doubt not they will find it so!

It is very easy to mark, with a pen or pencil, the places where each day's reading should begin; this may be found very useful to the careful reader.

If the insertion of these hints should promote, in the smallest degree, attention to the sacred word of life, and thereby benefit precious souls, great will be the joy of your constant reader,

B. H. B.

From the Boston Recorder.

Protestant Missionary Stations in South America.—The United Brethren established a mission at Paramaribo, the Capital of Surinam, in 1738. At this station six mis-

sionaries have been employed, and the congregation consisted in 1821, of 1295 persons, who were principally slaves.

The London Missionary Society established a mission at New Amsterdam, the Capital of Berbice, in 1814. The mission, which has been under the care of the Rev. John Way, has been very successful, and has connected with it a school of 80 children.

The same Society established a mission at Georgetown, in Demerara, in 1809. Three Missionaries have been employed, who are permitted to give the slaves catechetical instruction only.

The Wesleyan Missionary Society established a mission at the same place, in 1814. There are under the care of two missionaries, 1322 persons principally slaves.

The London Missionary Society established, also, a mission in Demerara, about eight miles from Georgetown, at Le Resouvenir, in 1808. The number under the instruction of one Missionary, Rev. John Smith, is about 2000.

The Liverpool Bible Society have made some efforts to introduce the scriptures at Rio de Janeiro, and Bahia, but the religion of Brazil is Roman Catholic, and no Protestant Mission has been established there. An Agent of the British and Foreign School Society, has established Schools at St. Jago, the Capital of Chili.

A gentleman to whom the American Bible Society intrusted some Bibles, has distributed them with the approbation of the Roman Catholic Clergy, at Valparaiso.

The A. B. C. F. M. in July 1823, gave instruction to Messrs. Brigham and Parvin, to proceed from Boston to Buenos Ayres, with a view to the establishment of a mission in South America, under the patronage of the Board. It was mentioned in the Recorder of last week, that the Missionaries had arrived there. Mr. Parvin contemplated taking the superintendence of a Lancasterian school, for which funds had already been raised in Buenos Ayres. The subscription for this school was opened before, and not after the Missionaries arrived, and Mr. Parvin contemplates the superintendence of it as a temporary employment only.

The British and Foreign School Society, by their Agent, Mr. Thompson, have established Schools at Buenos Ayres.

## Summary of News.

### FOREIGN.

Spain.—By the arrival at Boston, of the brig Arctic, Captain Low, in 25 days from Havre, Paris newspapers to the 22d of Feb. inclusive, have been received. The intelligence they contain is apparently unimportant. It mostly relates to Spain, the situation of which appears still unsettled. In fact, the papers contain little else than speculations upon the condition of Spain and her probable conduct in relation to South America, without bringing us to any definite results.

Spain has acknowledged herself indebted to France in the sum of 34 millions. This acknowledgment, however, is unaccompanied, says the *Etoile*, with any pledge of the revenues of Spain, or any other property, as security for its payment, and no means by which it will be eventually paid, have yet been mentioned.

The Journal de Commerce of Feb. 18th, says, if we are correctly informed, M. de Marsellus has been directed essentially to demand three things of the Spanish Government, viz: The law of amnesty, a recognition of the independence of South America, on conditions such as Spain ought to agree to; and certain financial arrangements by Spain in behalf of France.

A memoir was reported in Paris on the 21st of February, to be circulated in Germany, addressed by Mr. Canning to the cabinets of the Great Powers, which stated, that the English government would not refuse its assistance in again subjugating South America, on condition that the old system of colonial policy should not be re-established.

The Madrid papers continue to preserve a profound silence upon what passes in the provinces of Spain, where tranquillity is far from being re-established, if private letters can be believed. It is said that hostile bands overrun Andalusia and La Mancha, that Galicia is still disturbed, and that at Valencia some tumults have taken place.

The following is an extract of a letter received in New-York, from a respectable gentleman at Cadiz, dated January 27, 1824. I consider the state of political things far from being settled in this country. Except in Cadiz, Barcelona, and Corunna, places occupied by the French, no one can live, as the most malicious sort of persecution is carried on by the servile party. There has been no variation in the ministry since the one formed by Heredia; but, by the death of the Marquis de Casa Irujo, a new person has got into his place. His name is Colomarde, and his appointment has displeased those who thought liberal principles were gradually gaining ground with the government.

Peru.—Advices have been received from Peru of the 26th December. The defection of Riva Aguiro, and the successes of Gen. Santa Cruz in the South, had prevented the President Bolivar from opening the campaign. The auxiliary division of Chili, given up by the Director, composing 2500 men, had arrived at Callao, and was to be followed by 600 cavalry. Gen. Santa Cruz, with a strong column, remained at Arica, and, with the efficient divisions of Colonels Lanz and Urdimenea, from the provinces of Upper Peru, kept the enemy in check.

Col. Ibarra, aid-de-camp to his Excellency the Liberator, who has just arrived at Bogota from Truxillo, brings account of the President having been obliged, in conformity with the resolutions of the Congress, to employ force to put down the faction of Riva Aguiro; but that, on his excellency's approaching the troops destined by Aguiro for the invasion of Lima, one of the officers of the latter proclaimed their union with the legitimate government of Peru, arrested R. Aguiro and Gen. Herrera, who commanded their army, and delivered them up. In consequence of this, the 4000 men composing this force were united to the main body, and an end put to the intestine discord that threatened the destruction of the free party of Peru. The two chiefs before named have been conducted to Guayaquil, to be sent to the Isthmus, and from thence to Europe.

Colombia.—By the Abarilla, Captainwards, arrived at Baltimore on the 2d inst. from Lagaira, information is received every thing remained quiet in the Kingdom of Colombia since the fall of Puerco and commercial men felt themselves gradually secure in their persons and property, and relied with confidence in the policy of the government to protect their interests. The emigration of strangers to Colombia was very limited, with the exception of merchants and others dependent on particular class; and it is the opinion of many persons, that mechanics, such as painters, blacksmiths, hatters, tailors, makers, cabinet makers, &c. migrate that country, would meet with great encouragement, particularly if they could with them three or four apprentices, if any, are to be had in Colombia.

### DOMESTIC.

Latest from Key West.—Norfolk, 27.—By the sloop Ocean, Captain John this port, arrived here yesterday, days from Key West, we have intelligence from that Naval Station to the 12th. The Ocean has brought home home sick and convalescent seamen and midshipman Peyton Huxley, and an instructor by Surgeon's Mate, Van Brunt. They were the only men unfit for duty at the time the Ocean sailed. Corporal Huxley of the Marines, died on the passage, 14th inst. of excessive debility.

Dr. James R. Boyce has returned from the Ocean, in consequence of bad health. He has been very ill, and although improved since he left the island, he is very feeble.

Capt. Jesse Wilkinson still continues command of the Naval forces on the island. We are gratified to learn that Capt. W. with the officers and men of the squadron and on the island, were all enjoying good health, when the Ocean sailed. Dr. Huxley was the only officer remaining at Key West.

The following vessels of the navy were left at the island.—United States brig Spark, Lieut. Com. Newton, to a few days on a cruise; store ship Lieut. Gamble; schooner, Grey, Lieut. Ray; *Wesley*, Lieut. Zantvoort; *Terrier*, Lieut. McIntosh, and *John*, Lieut. Oellers—the last having her mast out, and undergoing repairs.

Naval Memoranda.—The Rhode American, of the 19th ultimo, contains following statement, said to be from authentic sources: "Of the 23rd of the Navy List of 1814, ten are—of the 18 Masters Commandant, dead and 16 promoted—of the 166 tenants, 48 are dead and 30 promoted. 44 Lieutenants commissioned July 23, 23 are dead—of the 43 Surgeons, 21 are dead, and 22 promoted, and 27 are out of service—of 39 pursers, 17 are dead, or out of service—of the Chaplains, none in the service—455 Midshipmen, 11 are dead, or out of service—of the 26 midshipmen on the list of 1814, have not passed for promotion, one has in service 19 years, one 15 years, two years, and twelve 12 years. The senior Captain's commission is 1799, the senior Master Commandant's, 1814, the senior Lieutenant's, 1809; of the Surgeons, 1799; senior Surgeon's, 1805; of the senior Midshipman's, 1805, stating the number of promotions, we not take into account those who may have been promoted, and died between 1824—nor, in the number of deaths, we included any of those officers promoted or who entered the service since 1814."

Arkansas.—The Arkansas Gazette, published at Little Rock, says: Lieut. W. of the army, has arrived here from Smith, on his way to Natchez, on recruiting service. He brings nothing new from upper country. The differences with Osages still remain unsettled, and no depredations had been committed.

The force at Fort Smith consists of 150 men, including officers. This force shortly to be augmented by 150 new recruits, which are expected from Philadelphia.

A company of cavalry has been recently raised and organized in Crawford county, it consists of about 50 members, under command of Capt. Frederick Fleck. Fifty swords, and the same number of tools, for the use of the company, were up in the steam boat Florence, from the pot of public arms at this place.

We are also informed, that a company of Cavalry is raising in Pecony section in the upper part of this country, and upwards of 40 names have been signed the roll of members.

It gives us pleasure to notice the denunciations of the public spirit of our country. Should the Indians become troublesome, their movements along the whole western frontier, for some time past, seem to indicate, these companies of Cavalry will eminently serviceable in affording protection to our frontier settlements.

New-York.—The Legislature of the State of New-York appears to be extremely satisfied with the late decision of the preme Court of the United States, in case of *Gibbons vs. Ogden*, and even determination to pursue every means to grandize the interests of the state by boat navigation, and thwart the views of the industrious and enterprising neighbors, the 24th ult. in the House of Assembly on motion of Mr. Flagg, the following adopted:

Resolved, That the Attorney General report to this House, his opinion of the tent of the late decision of the Supreme Court of the United States, in the case of *Gibbons vs. Ogden*, so far as it respects citizens of this state having the right to steamboats between Albany and New-York in opposition to the North River Steamboat Company.—And if, in his opinion, the tent of such decision be such as to authorize the running of such boats, that he report this House the opinion upon the question whether the Legislature have the power to lay a tax upon passengers on board of such boats.

## MISCELL.

Indian Bribery.—Ridge, a Cherokee, Recorder, states, says, that at the sess Oct. last, an attempt chief McIntosh, to of the Cherokee na President of the Cou if the chiefs would have the land they w the Commissioners to the amount of \$ should know it." T and disdian; and M attend the Council, I was read. The Pre following remarks: upon by all nations and is more despicable reptile that crawls up ousable and upright loable than all the fit world." He then adv of McIntosh, and said with the Cherokees who had violated the t and as McIntosh had dived of his trust, peace to his nation.

Expedition to Africa.—Dr. Oudey and Major the capital of a powe terior of Africa, have y miles of the coast of discovered a fresh wa long, which received t ger, and emptied into

Baptist Irvine.—Ext gentleman in Laguna Baltimore, dated 3d Ma Abarilla.—"Baptist I days ago from Curacao, of 16 months. He wa rect order from the Kir out trial, inasmuch as or indirectly violated an Orphan.—The Orph York, has been establi number that has been r of this institution, is number of inmates is 16

As soon as the age they are b suitable employme The sch New-Orleans on the board of a million of do from Tampico. There a specie left, destined This, as it is stated, large which ever arriv



## THE S.

### WASHINGTON.

SATURDAY, APRIL 8, 1824.

### REVIVAL.

A letter from a gentle (Ohio) informs us of an in the Bullsburg Church is rapidly advancing persons were baptized the last of March

### TEE DEE ASSOCIATION.

This Association was meeting-house, M (N. C.) on Saturday, before in October. Church total, 679.

### BAPTIST GENERAL.

It has given us much from various quarters, a interest in the society ju Our brethren, so far a opportunity to ascertain a disposition to co and vigorously, to attain association. The Board been occupied in prelim A circular address, and tution for auxiliary Soci ty published. Several t tially issued.

An auxiliary Society formed in Norfolk. Th

Samuel Cornelius, Preside Richard S. Hutchings, seph Decormis, Secretar

John, Treasurer; Robe

Gleason, William Carlin

Ann M. Barron, Cha

Managers.

The following is an e

the Agent of the Society

Richmond county, Nor

23, 1824:

DEAR SIR,—I have

been informed, of the

Society in Washington.

It is that such was the

it accomplished.

means of doing great g

sustained. Should th

Directors think prop

as an agent in this

in my power to fo

designs, and shoul

them according to

I found practicable,

from an Auxiliary So

in this vicinity, I

would be disposed to

to aid the Genera

therefore, Sir, be plea

Board of Directors

they will send in

possible."



April 3. MARY C. BROWN, Secretary.



## Poetry.

From Bowring's "Mutins and Vespers."  
SUNDAY EVENING.

"How shall I praise Thee, Lord of light?  
How shall I all Thy love declare?  
Thy earth is veiled in shades of night;  
But Heaven is open to my prayer.  
That Heaven, so bright with stars and suns—  
That glorious Heaven, which knows no bound;  
Where the full tide of being runs,  
And life and beauty glow around;  
From thence—Thy seat of light Divine,  
Circled by flowers and streams of bliss,  
Which calmly flow and brightly shine,  
Say to a world so mean as this,  
Canst thou direct Thy pitying eye?  
How shall my thoughts expression find,  
All lost in Thy immensity?  
How shall I seek, Thou infinite mind,  
Thy holy presence? God sublime,  
Whose power and wisdom, love and grace,  
Are greater than the round of time,  
And wider than the bounds of space!

"Gently the shades of night descend;  
Thy temple, Lord! is calm and still;  
A thousand lamps of ether blend,  
A thousand fires that temple fill,  
To honour Thee,—'tis bright and fair,  
As if the very Heavens, impress  
With Thy pure image smiling there,  
In all their loveliest robes were drest.  
Yet Thou canst turn Thy friendly eye  
From that immeasurable throne—  
Thou, smiling on humanity,  
Dost claim earth's children for Thy own,  
And gently, kindly lead them through  
Life's varied scenes of joy and gloom;  
Till evening's pale and pearly dew  
Tips the green sod that decks their tomb.

## Miscellany.

## DURATION OF FUTURE PUNISHMENTS.

The following valuable critical remarks are extracted from a "Discourse on the Duration of Future Punishments," by the Rev. Henry Ruffner, A.M. Professor of Languages in Washington College, (Vir.)—The Discourse is reviewed in the Evangelical and Literary Magazine, for November last.

"We are told that the translation conveys a different idea from the original Greek;—that the word *aiōnios*, translated *everlasting*, is frequently applied to temporal things;—and may signify a temporary duration in this place. I find it necessary therefore to point out the use of this word in the New Testament; and to afford all my hearers some plain and satisfactory means of judging what idea it was intended by our Saviour to convey.

"The Greek word *aiōnios*, translated *everlasting*, is, I freely admit, sometimes applied to things of a temporal nature. But in that it differs not from the word *everlasting*, which we frequently use in the same way. We speak of the everlasting hills, everlasting disgrace, renown, &c. when we have nothing in view beyond the affairs of this world. The same remark is applicable to the words *eternal*, for ever, immortal, &c. which convey the same idea of duration. But in those cases we evidently use the words in a figurative sense, to magnify the idea of the long duration of things known to be temporal; and because they are known to be temporal, such a use of the words conveys no wrong notion. We at once make the necessary allowance.

"Sometimes those words are employed to signify that the thing spoken of is never to return to its former state. Thus a slave for life is called a slave for ever, because he is never to live in freedom. Sodom and Gomorrah were consumed with eternal fire, because they were never to recover from its effects. In such cases, the idea of eternity is conveyed negatively. But no one imagines from the occasional application of those words to temporal objects, that their proper signification is a temporary and limited duration; or how could we apply them to God, and heaven, and all endless things? When solemnly teaching doctrines, we never call a temporal object *eternal* or *everlasting*.

"In like manner the Greek word. Sometimes, when applied to things of this world, it is to be understood in a limited sense. But it most properly signifies endless duration; as you will readily perceive, when I repeat to you some New Testament phrases in which it is used. 'The everlasting God; To God be honour and power everlasting; The eternal glory of God; The everlasting kingdom of God; The eternal Spirit; Christ obtained for us eternal Redemption, that the called might receive an eternal inheritance. He became the author of eternal salvation. The saints have a house eternal in the heavens; and to mention but one more, the promised reward of the saints is usually called *eternal* or *everlasting* life.

"Such are the objects to which the word *aiōnios* is applied in the New Testament. If that word do not properly signify an eternal duration, it would not be employed to teach us the duration of all eternal things. 'I will quote a text, which determines the proper sense of this word as decisively, as if it had been formed for no other purpose. It is 2 Corinthians iv. 17, 18.

"For our light affliction which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, or for a time; but the things which are not seen are *aiōnia* eternal.

"Here the apostle twice uses the same word *aiōnios* in express opposition to other words which signify a limited duration. First, he contrasts the affliction of the present life with the glory in the life to come; the one is light, the other has a weight exceeding all excess; the one is but for a moment compared with the eternal duration of the other. Then he draws a general contrast between the visible things of this world and the invisible things of the world to come: the former are for a

time, that is, till the day of judgment; the latter are not for a time, but eternal.

"It was evidently the apostle's intention to heighten the contrast to the utmost. He uses such a power of expression as hardly any translation can reach; and if there had been in the language a word more strongly and unequivocally expressive of infinite duration, he would have chosen it when he would make the present life and world seem but the twinkling of a moment. But, in fact, the New Testament writers seldom employ any other adjective to teach us what is everlasting.

"On this passage I ground an obvious and uncontrovertible rule, that whenever this word *aiōnios* relates to things in the invisible future world, it signifies endless duration; for that is what Paul by the same word ascribes to those things, in opposition to the limited duration of the world's affairs. And it is remarkable that this word is in the New Testament applied to a temporal object but once, and then obviously in a figurative sense. (Philom. 15). Our text is therefore correctly translated. The Greek word as strictly and appropriately signifies endless duration, as any word in the Greek or English language. It is the usual, standing adjective of the New Testament, to distinguish all eternal, from all temporary things. Eternal therefore must be the punishment of the wicked; unless the nature of the subject, the context, or other texts on the same subject, necessarily restrain us from understanding the word in its proper sense.

"Sometimes the nature of the subject teaches us that a word is not to be taken in its usual and proper sense. But it is as possible for God to make punishment eternal as temporary; and how long he has determined to make it, we can ascertain only from the language of his word.

"Is there any thing in the passage connected with our text, which should lead us to a different construction? Far from it; both here and every where else, the judgment of the last day is represented as final; the wicked are left in their eternal fire and eternal punishment, without the least intimation of any possible deliverance.

"Nay, the context does more than leave the enemies of God to their doom, it fixes them there as long as heaven itself endures. Read the whole verse in which the text is found: 'These shall go away into everlasting punishment; but the righteous into everlasting life.' The same word is used to express the duration of both. Our Divine Teacher, solemnly instructing us concerning the future states of men, when the truths depend upon the exact use of language, first declares that the wicked shall be consigned to everlasting fire; then instead of limiting the expression, he concludes the whole doctrine, by affirming, in the same breath, without distinction or restriction, that the states of the wicked and the righteous are both to be everlasting.

"In like manner, the prophet Daniel, speaking of the resurrection, says that they who have done good shall awake to everlasting life, and they who have done evil to everlasting contempt. (Dan. xii. 2.) Both in the original Hebrew and the Greek of the Septuagint, the same word is used to express the duration of the life of the righteous, and of the disgrace of the wicked. The apostles often quote from the Old Testament according to the Greek of the Septuagint instead of the Hebrew, and the word in the Septuagint is the same as that in our text.

"To show, (if it be not superfluous,) the force of this mode of speaking; suppose our Saviour in teaching the doctrine of a future state, had first said the wicked should be sentenced to a temporary fire; and then had concluded by affirming, that these should go away into temporary punishment, but the righteous to temporary life. Would you have understood from his language, that the one was temporary and the other eternal? Or suppose he had said, that the wicked should go into punishment for an uncertain space of time, but the righteous into life for an uncertain space of time. Would he have conveyed to you the idea, that the life was certainly eternal, but that the punishment was certainly to end? No, you would spurn such absurd interpretations. But can it lessen the absurdity, that the word is *everlasting*, instead of *temporary* or *indefinite*. Common sense teaches us that when the same thing is affirmed at once of the duration of future life and future punishment, it is deemed that they differ in duration, whether it be temporary, uncertain, or everlasting.

"But still, if other texts upon the same subject declared a difference between the duration of future rewards and punishments, we should have to reconcile them as well as we could. But the inspired language is uniform; always without exception, expressing the continuance of punishment, heaven, God, and all endless things, in the same or similar terms.

"Paul says that the wicked at the day of judgment shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Here is still the same word in Greek. Our Saviour says in Matthew, 'It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.' (Matt. xviii. 8.) In Mark we have the same sentiment, but a different word. 'It is better for thee to go into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.' (Mark ix. 43, 44.) The fire which in Matthew is *aiōnios* everlasting, is a fire that never shall be quenched; and still deepening the impression, our Saviour adds, that there the wicked are the prey of a never-dying worm, and of fire not quenched. Here then is an inspired definition of everlasting punishment. Does it restrain the word everlasting to a limited sense, or not? In other places that fire is called *unquenchable* fire. If its guilty victims should ever rise to heaven, or sink into utter annihilation, how should it be everlasting, unquenchable, unquenchable, never-to-be-quenched fire, with a worm that dies not? If the fuel of the fire, and the food of the worm be consumed, the fire is extinguished, and the worm dies." p. 16-24.

The preacher next observes, that as the adjective *aiōnios* signifies eternal, so its substantive (*aiōnia*) in its original sense, means *ever* or *eternity*. It is admitted, indeed, that the word sometimes means *age*, *dispensation*, or *state of being*; and the same question is asked, 'How then can we

know its meaning in a particular place?"

To which the following very judicious answer is given—"When it relates to things belonging only to this visible world, it necessarily bears a limited sense; when to things beyond this world, it signifies an absolute eternity; according to the apostolic rule, namely those of a future state) are eternal." The great value of the following observations, will ensure pardon for making another extract.

"To give a clearer idea of the matter, I beg your attention to this observation. The New Testament considers all duration as divided into ages, or distinct periods and states of existence; some temporal and some eternal. Before the creation of the world there was an eternity or infinite age. From the creation to the end of the world and day of judgment, are several temporal ages or dispensations of religion; after judgment there is to be another infinite or endless age. But since death divides the whole existence of man in two very different states and ages, a temporal and an eternal; and since his temporal age is connected with this visible world, so *aiōnia* is sometimes used to express this distinction; the present age, is a scriptural expression for the present life and world; the age to come for the eternal world, in which man has an endless age. This view of the ages, temporal and eternal, will make the Scripture language upon the subject, plain and consistent; any other view will make it unaccountably perplexed, and utterly irreconcilable." p. 25, 26.

From Schlegel's Lectures.

## THE GOTHIC ARCHITECTURE.

The spirit of the middle ages has no where so powerfully expressed itself as in those monuments of architecture whose origin, after all, is unknown to us. I speak of that style of Christian architecture which is characterized by its lofty vaults and arches; its pillars, which have the appearance of being formed out of bundles of reeds; its profusion of ornament; its flowers and leaves—and which in all these respects essentially distinguished from that older Christian architecture, whose first and best model is to be found in the church of St. Sophia in Constantinople. That it was not invented by the Goths, is now admitted on all hands; for the nation of the Goths had passed away long before any existing specimens of it were formed; and we know that it was not an art which took centuries to perfect it. It leapt at once to perfection, and its oldest monuments are the best.

Neither is it in any respect Moorish, or if it be so, in a very inconsiderable degree; for we have many true old Moorish buildings, both in Sicily and in Spain, and these are all marked by a character quite peculiar to themselves. And with regard to the specimens of Gothic architecture which are to be found in the East, these are all, beyond any doubt, of European origin, and exist only in cities and churches which formerly belonged to the Knights of the Temple and of St. John. The most flourishing period of this architecture was in the 12th, 13th, and 14th centuries. Its chief seat was originally in Germany, and German artists constructed, to the admiration of all Italy, the great cathedral of Milan. But it was by no means confined to Germany and the German Netherlands; it flourished, on the contrary, with equal success in England, and in the northern parts of France. Who was the first inventor of it is entirely unknown; I doubt indeed very much whether it was ever brought to its perfection by any one great architect; for in that case it is difficult to believe that his name could have been utterly forgotten. I am rather of the opinion, who conceive that this system of architecture was perfected and diffused over all Europe by a small society of artists who were very closely connected with each other. But whoever might be the builders, this much is certain, that they were not mere heapers together of stones, but had all thoughts which they meant to embody in their labours. Let a building be ever so beautiful, if it be destitute of meaning, it cannot belong to the fine arts. The proper display of purpose, the immediate expression of feeling, is indeed denied to this oldest and most sublime of all the arts; it must excite the feelings through the medium of thought, but perhaps the feelings which it does excite are on that account only so much the more powerful. All architecture is symbolical, but none so much so as the Christian architecture of the middle ages. The first and the greatest of its objects is to express the elevation of holy thoughts, the loftiness of meditation set free from earth, and proceeding unfettered to the heavens. It is this which stamps itself at once on the spirit of the beholder, however little he may himself be capable of analyzing his feelings, when he gazes on these far stretching columns and airy domes. But this is not all; every part of the structure is as symbolical as the whole, and of this we can perceive many traces in all the writings of the times. The altar is directed towards the rising of the sun, and the three great entrances are meant to express the conflux of worshippers from all the regions of the earth. Three towers express the Christian mystery of the trine Godhead. The choir rises like a temple within a temple with redoubled loftiness. The shape of the cross is in common with the Christian churches even of the earlier times. The round arch was adopted in the earlier Christian architecture, but laid aside on account of the superior gracefulness supposed to result from the crossing of four arches. The rose is the essential part of all the ornament of this architecture; even the shape of the windows, doors, and towers, may be traced to it, as well as all the accompanying decoration of flowers and leaves. When we view the whole structure, from the crypt to the choir, it is impossible to resist the idea of earthly death leading only to the fulness, the freedom, the solemn glories of eternity.

From the Hampshire (Mass.) Gazette.

## JERUSALEM.

Jerusalem occupies the eastern declivity of a barren mountain, and from its elevated situation, the climate is comparatively cold, and the ground is sometimes covered with snow. It is 37 miles east of the Mediterranean, and twenty-three west of the river Jordan. Its latitude is nearly the same with that of Savannah in Georgia. The present walls were built in the 16th century, by Solomon the Magnificent, Emperor of the Turks, and are composed of reddish free-

stone. (Dr. Richardson says they are composed of limestone.) Jerusalem does not admit of defence, being commanded by the neighbouring heights. The boundaries of the present city do not correspond with the ancient limits. Two thirds of the Hill of Zion are now excluded from the city. Calvary, or Golgotha, where Christ was crucified, was situated without the walls; but the hill, now called Calvary, where the tomb of the Saviour is shown to the pilgrim, is within the city. Many travellers, however, doubt the identity of its tomb.

The most beautiful building in Jerusalem is the Mosque of Omar, which occupies the site of Solomon's Temple on Moriah. It is a group of mosques, erected at different times, in an enclosure 1369 feet long by 825 broad. The two most magnificent buildings are called *el Aksa* and *el Sahara*. The latter is an octagonal temple, having eight sides of 61 feet each, and is 159 feet in diameter. It is surmounted by a superb cupola, elevated 93 feet. It is built over the rock Sahara, where the Mahometans pretend to show the print of their prophet's foot, protected by a cage of gilt wire. They are taught to believe that this rock is surrounded by a guard of 70,000 angels. Near the rock, in the pavement, is a piece of green marble, fastened down by four or five gilt nails, which they affirm, is the gate of paradise. They relate that the devil once removed some of the nails in attempting to pass, but was overheard, and beaten back for ever. In this temple there is a Koran four feet long, and two and a half broad. Every night, 180 lamps are lighted up here, and 175 in the mosque Aksa. No Christian is permitted to set his feet within the walls of Moriah on pain of death.

When Jerusalem was under the dominion of the Christians in the 8th century, the Mosque of Omar was converted into a church, but after the city was retaken by the Saracens, the mosque was consecrated to God and Mahomet, and the golden cross, which glittered on its dome, was cast down and dragged through the streets.

Jerusalem has experienced a great variety of changes, since the time of Christ. It was destroyed by the Romans, A. D. 70—no fewer than 1,100,000 of the Jews perished, and a final period was put to their national existence. In the year 118, the Emperor Adrian, being incensed by the turbulent spirit of the Jews, made a complete devastation of the city, and sowed it with salt. He rebuilt it in the year 134, established a Roman colony in it, and dedicated a temple to Jupiter. The Jews destroyed the new city, which was called *Elia Capitolina*, but Adrian once more restored it, and forbid the Jews from entering the city, or looking at it, on pain of death. In the year 326, Helena, the mother of Constantine, the first Christian Emperor, discovered, as is pretended, the true Cross, in a cave on Mount Calvary, and ordered a magnificent church to be erected on the spot, called the Church of the Holy Sepulchre. Jerusalem, under the protection of Constantine, became a splendid Christian city, and pilgrimages soon rose into vogue, and have continued to the present day. In 362, the Emperor Julian who hated the Christians and favoured the Jews, made an attempt to rebuild the temple, but was prevented, as some authors relate, by fiery eruptions from the earth. In 614, the Persians took Jerusalem, and almost destroyed the Holy Sepulchre and the Churches of Constantine and Helena, and carried the true Cross, so called, to Persia:—90,000 Christians were massacred by the Jews and Arabs attached to the Persian armies. In 628, the Emperor Heraclius recaptured the City and restored the Cross. In 637, Jerusalem was taken by Omar, the Saracen, the third in succession from Mahomet. It was retained by the Saracens until 1076, when it was conquered by the Seljukian Turks, who were expelled by the Caliph of Egypt in 1096. In 1099 the European Christians, denominated Crusaders, captured Jerusalem, and put 70,000 Mahometans to the sword. It continued under the dominion of the western Christians until 1187, when it was taken by the famous Saladin, Sultan of Egypt and Syria, who treated the conquered with great humanity. It afterwards fell into the power of the Mamelukes of Egypt, who were dispossessed by the Ottoman Turks in 1517. The Turks have now had possession of the city for upwards of three hundred years.

## Advertisements.

## Star and Luminary.

TO accommodate subscribers for these publications, as far as practicable, the Agents are hereby authorized to receive, in every section of the country, such money as passes currently in the operation of business. In the Western and Southwestern parts of the country these funds may be applied, without hesitation, to the Carey station, in Michigan Territory; to the Valley Towns mission, in the Cherokee Nation; to the Withington Station, in the Creek Nation; or, indeed, to any missions under the patronage of the General Convention;—and even produce may be received, in all cases in which it can be made use of for the benefit of any of the aforesaid missions.—In all such cases, the Agents will forward accurate accounts to John S. Meehan, the publisher.

## TO THE HUMANE.

INFORMATION is requested by the subscriber, respecting a coloured female, named JENY DIAI, who was clandestinely taken from Frederick county, Virginia, about ten years ago, and who, it is believed, is held in illegal bondage. Circumstances lead to a suspicion that she was taken to the State of Tennessee. If living, it is supposed she is about twenty or twenty-two years of age. Any person who shall give information to the subscriber, either by letter or otherwise, that may lead to a knowledge of this unfortunate female's condition, will render a service to the cause of humanity.

Letters on the subject should be addressed to the subscriber, near Orleans, Fauquier county, Virginia.

It is hoped that Printers in Tennessee and in the adjoining States, will be induced to publish the above, for the purpose of aiding in the restoration of a fellow being to the blessings of liberty.

BENJAMIN DAWSON.

## To Magistrates, Constables, &amp;c.

A GENERAL assortment of blanks used by Justices of the Peace, for sale on reasonable terms at this office.

Nov. 8.

## SPENCER H. CONE

Proposes to Publish by Subscription

THE HISTORY OF THE

CHRISTIAN CHURCH

FROM THE BIRTH OF CHRIST TO THE

EIGHTEENTH CENTURY,

INCLUDING

The very interesting history

OF THE

WALDENSES AND ALBIGENSES

In Two Volumes.

By WILLIAM JONES,

Author of Biblical Cyclopedia, &c.

First American, from the fourth London edition.

The excellent work now offered to the

public, is held in high estimation in

Britain; and, in the course of a few

years, passed through four splendid editions.

Author, who is pastor of a Baptist

Church in London, has explored, with persevering

industry, a wide range of ecclesiastical history

and gathering materials from both

languages, has disposed of them with unusual

method and skill. The deep

interesting and important facts,—facts

calculated to make lasting and valuable

impressions upon the heart,—has com-

presented to encounter the

expense of their publication, and to

secure the patronage of his fellow-citizens.

TERMS.

This work will be comprised in two

volumes, of about 500 pages each, on

valuable paper, the whole printed on

paper, and executed in the best style.

price will be, in boards, \$2 per volume

in sheep, \$2 50—in calf, \$2 75.

Those who obtain six subscriptions

receive a copy gratis.

The work may be expected to be

received by the publisher of the Star

on the subject, *post paid*, may be

John S. Meehan, Washington City, D.

Spencer H. Cone, New-York.

Feb. 28.

## CHRISTOPHER CUMMINS

TAILOR,

RESPECTFULLY informs his friends

of the citizens generally, that he has

removed from Pennsylvania Avenue, to his

new place, directly opposite the

Quincy Adams, where he hopes, by

attention, to merit a continuance of

custom; and all those pleased to

work made in the first style, and on

terms. Ladies' habits, Children's dresses

neatly executed.

Families wishing cloths sponged

measure, will be punctually attended

N. B. Cleaning, pressing, and

clothes, conducted as usual.

March 28—31.

## NEW AND VALUABLE MEDICINE

Dr. Mellen's Cough Drops.

THIS new and elegant Balsam

stands unrivalled in its merits, for

Coughs; and we boldly venture to assert,

medicine has ever gained so much

short a time, as this composition; and

case occurs, but may be removed by the

use of it, many having lately used it

consumptions with the most surprising

who were given up by the most skillful

sicians. Many certificates of its efficacy

company each bottle.

I hereby certify, that my wife has,

time past, been troubled with a violent

and has been in very delicate health,

having tried many different things

getting relief, I bought for her a bottle

Mellen's Cough Drops, from the use of

in a very short time, she found great

her cough has entirely left her, and she

gained her strength. JOHN W. JENKINS.

Hudson, 12th Mo 29, 1819.

Affirmed before me,

JOSEPH D. MONROE,

Recorder of the City of

To the afflicted, whom this may

I, Rosannah Barton, do certify, that

violent cold in the latter part of the

which created a violent cough and

breathing, which was very distressing

cured a bottle of Dr. Mellen's Cough

and by taking a few doses of the said

was entirely cured of my cough, and

my side.

ROSANNAH BARTON.

Wife of Mr. Joseph

Hudson, 12th Month 13th, 1819.

This is to certify, that, in June 1818,

seized with a distressing cough, pain

side, great weakness in the lungs, and

continued until July, 1819, which

the house and sometimes to my bed,

tried every thing as I thought; but all

I was at last induced to make trial of

len's Cough Drops, which gave me im-

mediate relief, increasing my strength,